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hint at this aspect of the subject which he has at heart ; nor does he notice how Mohammedanism was, at the bottom, a return of the nations from the Greek cult of a man foisted into the place of God to the worship of the Supreme Jehovah.

Dr. Weinstein has written a valuable and suggestive book, and his tracing of the ideas, and even of the phrases, of the Greek Wisdom and Logos writings in the Talmud, is just what was needed. The entire work illustrates in the fullest and best of ways the relation of Philonean speculation to Jewish monotheism. The Talmud cannot be understood apart from Philo, nor Philo apart from it. It is only regrettable that the Greek citations are printed by Dr. Weinstein with so much carelessness, and that he halves the utility of his work by giving us neither an index of subjects, nor even a synopsis of its contents.

F. C. CONYBEARE.

ON JOSEPHUS, *WARS*, V, 5, 7.

THE edition of Josephus lately published by Niese, in conjunction with Destinon, is a monument of research and scholarship, and must undoubtedly rank henceforth as the standard edition of that author. It differs from earlier editions in being based on a set of MSS. little used by previous editors, but shown to be superior to all the others. As might be expected, it throws important light on several difficult and disputed passages. One of these is the passage in *Wars*, V, ch. v, 7, which contains the description of the high priest's vestments. After mentioning the eight robes prescribed in Exodus xxviii, it goes on: ταύτην μὲν οὖν τὴν ἐσθῆτα οὐκ ἐφόρει τὸν ἄλλον χρόνον, λιτοτέραν δ' ἀνελάμβανεν, ὅποτε δ' εἰσίοι εἰς τὸ ἅδυνον. This is translated by Whiston—and it can scarcely bear any other interpretation—"These vestments the high priest did not wear at other times, but a more plain habit; he only did so when he went into the most sacred part of the temple," which was once a year, on the day of atonement.

Josephus is here speaking of the second temple, of a scene which he must often have witnessed with his own eyes; and if this is what he means, it constitutes a serious difficulty. The Mishna (Tr. Yoma)

gives quite a different account of these vestments. The eight garments, or golden vesture, were worn by the high priest whenever he chose to officiate, *except* on the day of atonement, when he was to perform the service in a set of four garments in which no gold appeared. In fact the service in the second temple was modelled as closely as possible on the instructions given in Leviticus xvi, for Aaron in the tabernacle. That the Mishna should be mistaken on such a point is hardly possible; nor can we any more suppose that Josephus should have suffered from a lapse of memory in a matter with which he must have been so familiar. The only thing is to suppose a corruption of the text; and perhaps Niese's edition supplies us with the means of correcting it. He reads, following his principal MS.: *ταύτην τὴν ἐσθῆτα οὐκ ἐφόρει χρόνιον λιτοτέραν δ' ἀνελάμβανεν, ὅποτε δ' εἰσίοι εἰς τὸ ἄδυσον*. The word *χρόνιον* marks an important difference in the sense from *τὸν ἄλλον χρόνον*; not "at other times," but "for long together," i.e. on ordinary occasions, as his usual dress. This we know from other passages to have been the case (e.g. Acts xxiii. 5). If now we keep the passage without further alteration, the whole will run: "These vestments he did not wear regularly (but assumed a plainer one), but only when he entered the sanctuary." The construction is still clumsy, the sense even worse than before. But all is put to rights by the omission of the second *δέ*, in accordance with the ancient Latin version. This gives us: "He did not wear these vestments regularly (but only when officiating; and even then) he assumed a plainer set, whenever he entered the sanctuary." With this reading the grammar is correct, the expression is terse and full of meaning, and the sense is in accordance with other evidence on the subject. The corruption no doubt arose through the mistake of some copyist who, unaware of the temple procedure, considered that the dignity of the day of atonement demanded golden vestments, and produced the sense required in the simplest manner, by the insertion of a *δέ*.

M. SIMON.